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Editor : **Nur-ud-Din Muneer**

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بسم الله الرحمن الرحيم

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NUR-UD-DIN MUNEER

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THE

TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

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Managing Editor

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The Universal Prophet

Peace and prayers for the unlettered prophet whose names are Muhammad and Ahmad. These two names were offered first to Adam. This, when Adam was taught the names of all things. Why? Because the Final Cause—the ultimate justification of the creation of this world is contained in these two names. In the knowledge of God these two are the most honoured and most superior of all names. The two names make the Holy Prophet (on whom be peace and the blessings of God) superior to all other prophets. And he is Khatam al-Anbiya. Why? Because he is the acme, the highest point, in the knowledge and wisdom of prophethood. The revelation he received was most perfect, most comprehensive, most inclusive. All truths and all things of wisdom revealed to earlier and later prophets were revealed to him. That is why he is Khatam al Anbiya. He is prophet unto all men, black, white, blind, deaf or dumb. For all of them God chose him as guide. God annointed him with the oil of His Graces, Never had God done this for any prophet or apostle before.

(*The Promised Messiah in Najm al-Huda p. 2*)

WHO WAS DHUL QARNAIN?

A verse of the Holy Quran with Commentary

و يسئلونك عن ذى القرنين ، قل سأتلوا عليكم منه ذكرا ـ

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"And they ask thee concerning Dhu'l Qarnain. Say, 'I will recite to you some-thing of his account." (18 : 84)

Before proceeding to establish the identity of Dhu'l Qarnain, it is necessary to state the reasons why at all his story has been related in the Quran and why it has found such prominent mention in the present Surah (i.e. Al-Kahf). A pointed reference has already been made in this Surah to the two periods of the great material progress of Western Christian nations. Its opening verses give a somewhat detailed account of the Dwellers of the Cave. After an account of the early persecution of the Dwellers of the cave and the later material progress and prosperity of their successors, the Western Christian nations, an account of the *Isra* or Spiritual Journey of Moses which represents the advent of the Holy Prophet of Islam has been given in some detail in order to show that with the Holy Prophet's appearance the first period of the material prosperity and progress of the Christian peoples would come to an end, and though it would still be possible for them to make some progress they would reach the zenith of their material glory and greatness for a second time long after his advent. This second period of material pomp and grandeur of the Christian people is represented in Divine Scriptures by the phenomenal rise to power of Gog and Magog which forms one of the central themes of the present Surah. Because politically Gog and Magog and Dhul Qarnain are inseparably linked with each other, as will appear from the following paragraphs. Dhu'l Qurnain's account also has been given at some length in this Surah. Dhu'l Qarnain seems to be the King who founded the Medo-Persian Empire which represented the two horns of the ram of Daniel's famous dream. "I saw the ram pushing westward and northward and sauthward, so that no beast might stand before him, neither was there any that could deliver out of his hand ; but he did according to his will and became great" (Dan. 8 : 4, 20, 21). Quite in harmony with this part of Daniel's dream, the Quran mentions three journeys of Dhu'l Qarnain (vv. 87, 91, 94). This fact lends powerful support to the inference that Dhu'l Qarnain was the descriptive name of a king of Media and Persia. And of all kings of Media and Persia, the description given in the Quran most fitly applies to Cyrus. The Quran has mentioned four distinctive marks of Dhu'l Qarnain: (a) He was powerful monarch and a kind and just ruler (vv. 85, 89), (b) He was a righteous servant of God and was blessed with Divine revelation (vv. 92, 99), (c) He marched to the West and made great conquests till he came to a place where he found the sun setting, as it were, in a pool of murky water and then he returned to the East and conquered and subdued vast territories (vv. 87, 88) (d) He went to a midway region where a savage people lived

(*Continued on page 3*)

The Holy Prophet is the Last Prophet

A tradition of the Holy Prophet

عن ابی هریرة یقول قال رسول الله صلی الله علیه وسلم انی اخر الانبیاء و ان مسجدی هذا اخر المساجد .

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The Holy Prophet (peace and blessings of God be on him) is reported by Hazrat Abu Hurairah, to have said, "I am the last Prophet and the mosque of mine (at Medina) is the last mosque." (*Muslim*)

Explanatory Note : In this *hadis*, the Holy Prophet (peace and blessings of Allah be on him) says : He is the last prophet and no such reformer dare come after him as would terminate his prophetic dispensation and, instead, initiate another dispensation. If one came along, he would necessarily be of his own following, his disciple, and as a servant of his *Shariah*, within the fold of his prophethood and not beyond its pale.

In order to clarify its purport, our Master (peace of Allah be on him and His blessings) added the words "And this mosque of mine is the last mosque". It is clear, that, by these words, it was not meant, nor subsequent events support the sense that there would never be built another mosque in the world. On the contrary, it meant that there would not be a mosque in opposition to his mosque and that, all mosques hence-forth, shall be constructed in line with and in imitation of his mosque, as its reflections.

Similarly انی آخر الانبیاء (i.e. I am verily the last of prophets) means that there can be no prophet, in future, independent of allegience to him and with a rival prophethood and with a religion other than his. On the contrary, whosoever came along he would be his servant, his disciple, his subject, his reflection and so to say, a part of his person. And this is the deep philosophy underlying the designation of *Khatamannabiyyeen* (Seal of the Prophets) given to the Holy Prophet (peace and blessings of Allah be on him) in a verse of the Quran. Ponder well the point that, if the sense underlying the saying "My this mosqne is the last mosque" remains intact in spite of tens of thousands of mosques having been built in Muslim countries, besides his mosque at Medina, how can then the grant of prophethood to a servant, a disciple and a subject of his from among his followers, militate against the idea of Khetme Nabuwwat (finality of prophethood) or against the spirit of the *hadis* "I am verily the last of Prophets".

This *hadis*, therefore definitely

(*Continued from page 2*)

and where Gog and Magog made great inroads ; and he built a wall there to stop these inroads (vv. 94 : 98). Of the great rulers and famous military captains of ancient times Cyrus possesses, in the greatest measure, the four mentioned qualities. He, therefore, rightly deserves to be considered the Dhu'l Qarnain of the Quran, (Isaiah, ch. 45 ; Ezra, ch. 1 & 2 ; II Chron, ch. 36 : 22, 23 ; Historian's History of the world, under "Cyrus".

(From English Translation of the Holy Quran with commentary).

means that he was the last law-bearing Prophet and that no Prophet would come after him independent of his bondage and with a *Shariat* other than that of Islam and that his mosque (of Medina) was the last and there shall be no mosque in rivalry to it. A little reflection will show that it is not consistent with exalted status of the Holy Prophet (peace and blessings of Allah be on him) that he should be regarded as the terminator of the free-flowing former favours. On the contrary, his glory demands that all the diverse streams should be stopped and issue forth afresh from his vast river. And this is the wholesome explanation that the leading Divines of Islam and great reformers have been putting forward in every age. Here are some of them.

(1) The chief of mystics Hazrat Sheikh Akbar Mohayyuddin Ibne Arabi (560 A.H. to 638 A H.) says:

"The prophethood that ceased with the coming of the Prophet of Allah—peace of Allah and His mercy be on him—is the law-bearing prophethood."

(*Fatuhat-i-Makkiya Vol. II p. 3*)

(2) Hazrat Imam Abdul Wahab Shirani, a reputed Imam (died 976 A.H.) observes:

"Prophethood as such did not cease with the advent of the Prophet of Allah (peace of Allah be on him and His blessings) but only the law-bearing prophethood came to a close."

(*Al-Yavaqit val Jawahir Vol. 1. p. 22*)

(3) Hazrat Sheikh Ahmad Sirhandi, Mujaddid Alf-i-Sani, (died 1034 A.H), a leading and reputed reformer of Islam says: "It is in no way repugnant to the sense of Khatamen-Nabiyyeen that the followers of the prophet of Allah should attain to the excellences of prophethood, by virtue of their allegiance to him, as their heritage. So be not of the doubters."

(*Maktubat-i-Ahmadiyya, Vol. I letter No. 271*)

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(4) Hazrat Shah Waliullah Muhaddas Dehlavi, Mujaddid of the 12th century Hijra (born 1114 A.H., died 1176 A.H.), widely known for his profound learning and whose exalted rank is acknowledged on all hands, says:

"That the prophethood ended with the Holy Prophet (peace be on him and blessings of Allah) means that no prophet shall be raised after him bearing a new law."

(*Tafhimat-Ilahia, Tafhim 53*)

(5) Hazrat Maulvi Mohammad Qasim Nanotvi (1248 A.H.—1297 A H.), a learned scholar of the recent past and the founder of the Deoband University, known far and wide, in the Indo Pakistan sub-continent, as a centre of oriental science says: "The idea of the common people is that the Prophet of Allah (peace of Allah be on him and His blessings) is the *Khatam*, in the sense, that his period is at the end of the rest of the prophets. But to men of understanding it is clear that there is no superiority merely in precedence or in subsequence, in terms of period of time, as a mark of praise; How can then the verse "But He is the Messenger of Allah and the Seal of the Prophets" be appropriate in this sense? If, by way of supposition, a prophet were to appear after the Prophet of Allah (peace of Allah be on him and His blessings) it will not be a breach of the *Muhammadi Khatamiyyat*.

(*Tahzirunnas page 3 and p. 28*)

Little doubt, therefore, that the view that prophethood has found its perfection in the august person

(*Continued on page 13*)

Death of an Implacable enemy of Islam

An episode from the Promised Messiah's life.

Nur-ud-Din Muneer

Dr. John Alexander Dowie, known in U.S.A., as a prophet and a forerunner of Jesus Christ, boasted of his miraculous powers. The writer in Encyclopaedia Britanica (Vol. VII, 1961 p. 562 under Dowie J.A.) describes him as 'the Founder of the Christian Catholic Church, of which he claimed to be the first Apostle'. His own paper "Leaves of Healing" describes him as Elijah III, precursor of Jesus Christ, prophet, and one who possessed miraculous powers of healing.

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He announced with great fanfare that he would finish Islam and establish Christianity instead. He was arrogant and abusive of the Holy Prophet of Islam. (peace and blessings of God be on him). When the Promised Messiah came to know of his pretentions, he challenged him to a prayer contest and wrote.

> "An easy way to decide whether Dowie's God is the true God or the one Who is ours is that instead of threatening Muslims with death and destruction, he should address me specially and pray to God for the death of one of us, who is a pretender and imposter." (Review of Religions, September 1902). Further he wrote.
>
> "If Dowie did not join battle with me, even then his Zion City will soon be visited by a calamity". (Haqiqatul Wahi)

When Dowie was pressed by his admirers to comment upon the Promised Messiah's statements, he said,

> "Do you think I should answer these flies and gnats? If I put my foot on them I will crush them to pulp." (Haqiqatul Wahi).

At last the Promised Messiah's prophecy was fulfilled. Dowie was punished for his arrogance. His followers found out that he was drunkard and a swindler. Struck with paralysis, he died in March 1907, full of grief and sorrow, friendless, without a follower.

The incident of Dowie's ignominious death as a consequence of his encounter with the Messiah was extensively reported in American Press. We reproduce below portions of an article which appeared in the magazine section of June 28, 1907 issue of the newspaper 'The Sunday Herald' Boston, Masschusettes, U S.A. The Original is preserved in the Archives Section of the State House Library of Massachusettes in Boston. U.S.A. Under the caption "Great is Mirza Ghulam Ahmad—Foretold pathetic end of Dowie....."it says:

> "The Indian gentleman has been well known in the eastern Pastures of the world for many years. His claim is that he is "the true Messiah who was to come in the last ages," and that God has showered him with grace. He first came to the attention of the United States in 1903, on account of controversy with Elijah III. Since the death of Dowie the Indian Prophet's reputation has soared, for did he not tell of the death of Dowie, that it should take place within his (the Messiah's) lifetime, should take

place "with great sorrow and torment?"

"Dowie was aged 59, The seer was 75.

'I am the true Messiah who was to come in the last ages: thus has Almighty God spoken to me. I do not claim to be the Promised Messiah simply by my own assertion, but Almighty God who made the earth and heaven has borne witness to the truth of my claim.

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"A sign of the evidence of God in my favour will appear on Dowie's acceptance of my challenge. If the pretender to Elijah-ship shows his willingness by any direct or indirect means to enter the lists against me he shall leave the world before my eyes with great sorrow and torment.

"It should be borne in mind that Dr. Dowie has not given any reply to my challenge sent him in September last, nor has he even so much as mentioned it in his paper. For an answer to that challenge I will wait for a further period of seven months from this day, the 23rd of August, 1903. If he accepts the challenge within this period and fulfils all its conditions as published by me previously, and makes an announcement to that effect in his paper, the world will soon see the end of this contest. I am about 70 years of age, While Dr. Dowie is about 55, and therefore, compared with me, he is young man still. But since the matter is not to be settled by age. I do not care for this great disparity in years. The whole matter rests in the hands of Him Who is the Lord of heaven and earth and Judge, and He will decide it in favour of the true claimant.

"But if Dr. Dowie cannot even now gather courage to appear in the contest against me let both continents bear witness that I shall be entitled to claim the same victory as in the case of his death in my lifetime if he accepts the challenge. The pretensions of Dr. Dowie will thus be falsified and proved to be an imposture. Though he may try as hard as he can to fly from the death which awaits him, yet his flight from such a contest will be nothing less than death to him, and calamity will certainly overtake his Zion, for he must take the consequences of either the acceptance of the Challenge or its refusal."

"I close these brief remarks with the following prayer: Powerful and Perfect God who hast ever been revealing and wilt ever continue to reveal Thyself to Thy prophets, do Thou give Thy judgment and show to Thy people the imposture and falsehood of Dowie for Thy weak creatures, having taken to human—worship and trusted in weak mortals like themselves have fallen away from Thy path and are wandering in error far from Thee."

Dowie at first paid no public attention directly to the challenge from the far east. But on the 26th September, 1903, he said, in the Zion City publication:

"People sometimes say to me "Why do you not reply to this, that and the other thing? "Reply to the gnats and flies If I put my foot on them I wonld crush out their lives. I give them a chance to fly away and live."

Once did he show in any way that he knew of the existence of Mirza Ghulam Ahmad. He referred to him as the "foolish Mahometan Messiah," and on December, 12, 1903 he wrote:

'If I am not God's prophet, there is none on God's earth that is. In the following January he worte:

(*Continued on page 13*)

The Present Head of the Ahmadiyya Movement in Islam

HAZRAT KHALIFATUL MASIH III

AN INTRODUCTION

(Nur-ud-Din Muneer)

The Election

After consultations as was his custom, Hazrat Khalifatul Masih II had formed an electoral college for the election of the third successor. So when he died on November 8 1965, the electoral college met at 7-30 p.m., on the same day in the Mubarak Mosque, Rabwah to hold the election. Hazrat Mirza Aziz Ahmad, President of the Sadar Anjuman Ahmadiyya, acted as Chairman. In observance of the Rules, the electors, first of all, took the oath of loyalty to the institution of Khilafat.

Then votes were cast and Hazrat Mirza Nasir Ahmed was elected and declared third Khalifa and Successor of the Promised Messiah. Members of the electoral college performed *bai'at* on his hand there and then. The new Khalifa made a short speech. After that Ahmadis, about 5,000, who were awaiting the result outside the Mubarak Mosque were admitted to the hall. They also performed *bai'at* on his hand. So the Jamaat rallied on one hand again.

Hazrat Khalifatul Masih III

Born on November 16, 1909 Hafiz Mirza Nasir Ahmad, from his very childhood was taken care of by his grandmother, Hazrat Ummul Mominin. He had committed the Holy Quran to memory by April 17 1922. He was then 13 years old. Then for some time Hazrat Maulana Sarwar Shah taught him Arabic and Urdu.

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Subsequently he took admission in Madrassah Ahmadiyya and in 1929 passed Honours in Arabic Examination of the University of the Punjab. He then joined Government College, Lahore (1931-34) graduating with Philosophy and Arabic as his main subjects. He also studied Experimental Psychology. He married Hazrat Syeda Mansura Begum, daughter of Hazrat Nawwab Muhammad Ali Khan. He went to England in 1934 to study at Oxford, where he joined Balliol College.

Counselling him on this occasion, Hazrat Khalifatul Masih II said:

> "I am sending you to England, where you should strive to understand the Western mind and ways. You have to serve Islam and to eradicate the mischief done to Islam by the Dajjal."

Taking his degree he came back to Qadian in 1938. (He made one short trip to Qadian during a vacation from Oxford). For some time he served as Professor in the Jamia Ahmadiyya (Missionary College) and in 1939 was appointed its Principal.

From February 1939 to November 1954 he was Sadar or Naib Sadar of Majlis Khuddamul Ahmadiyya. Hazrat Khalifatul Masih II himself acted as Chairman part of this time. From

1944 to November 1965 (when he was elected Khalifa) he was Principal of the Talim-ul Islam College. At the time of the Sub-continent's partition, he was at Qadian and as directed by Hazrat Khalifatul Masih, he migrated to Pakistan on November 16 1947. The college was housed at Lahore until its new building was completed in 1953. During anti Ahmadiyya riots in Pakistan in 1953, when Martial Law had been clamped, he was imprisoned for about two months. In 1954, he was made the Sadar, Majlis-i-Ansarullah. In 1955, Hazrat Khalifatul Masih II made him Sadar, of the Sadar Anjuman Ahmadiyya, Pakistan at Rabwah. Until he was elected Khalifa he occupied this post. On November 8, 1965, when Hazrat Khalifatul Masih II died he was elected third Khalifa and successor of the Promised Messiah (peace on him). So was fulfilled the promise of Almighty Allah to Hazrat Khalifatul Masih II, recorded by him as follows:

"I have also been told by Almighty Allah that a son shall be given to me who will be a great helper of the Faith, ever ready to serve Islam."

We are now passing through the blessed caliphate of Hazrat Khalifatul Masih III. Besides the promise received by his father, his birth is foretold in Talmud a thousand year old sacred book of Jewish traditions. It is written therein that on the death of the Promised Messiah, his throne shall be occupied first by his son, then by his grandson. So this prophecy also has been fulfilled. (Joseph Barklay, Talmud, Ch. 5, p. 37, London, 1878.)

Schemes and Drives.

We are seeing the Jamaat march ahead, also more and more signs of the Help of God. Some may be described:

1. The issue of succession was resolved without any difficulty, without dissent. The whole Jamaat readily accepted the election of the new Khalifa.

2. Fazl-i-Umar Foundation.

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In 1965 Hazrat Khalifatul Masih III created a Fazl-i-Umar Foundation, in the memory of Hazrat Khalifatul Masih II so called after one of the revealed names of the Messiah's promised son and reformer. The object was to carry out the plans which had been taken in hand by him, also to keep the memory of his achievements fresh in the mind of the Jamaat.

So in the first Annual Gathering held after his sad death in 1965, Choudhry Muhammad Zafrullah Khan appealed to the Jamaat for subscribing towards the Fazl-i-Umar Foundation Fund. The purpose was that with this fund, plans in which Hazrat Khalifatul Masih II was interested should be made to go forward.

Hazrat Khalifatul Masih III, in his address to the Gathering approved of this proposal and recommended it to the Jamaat.

It was decided by the Directors of the Institution that its objectives shall be fulfilled out of profits accruing from its investment. The capital should not be touched.

The objectives of the Foundation are:

1. To assist research work.
2. To assist new missionary ventures.
3. To assist new educational effort.
4. To assist economic welfare.
5. Miscellaneous.

The following projects—completed

or in process of completion—are worth mentioning:

1. The Eidul Fitr sermons of Hazrat Khalifatul Masih II, have been compiled and published under the title "Khutabati Mahmud, Volume I."

2. Eidul Azhia sermons of Hazrat Khalifatul Masih II have been compiled and are in the process of printing by lithography. After their publication, his Nikah sermons, which have also been compiled will be published, and after them his Friday sermons. Speeches and talks delivered on other occasions will also be collected and printed.

3. A biography of Hazrat Khalifatul Masih II is also under compilation. Its first part has already been printed.

4. Twelve research projects which have been adjudged suitable for cash awards.

5. Building projects—completed or near completion—undertaken by the Foundation:

1. A library building has been constructed at a cost of 4 lakh and 15 thousand rupees. It has 9 administrative rooms, one hall for accommodating 50,000 books, 8 rooms for research scholars, and one reading room. The library, named by Hazrat Khalifatl Masih III 'Khilafat Library' was inaugurated by him on October 3 1971. Its cornerstone was laid by him on January 16, 1970.

2. A guest house has been built.

3. Nusrat Jahan Scheme.

Islamic work in Africa had been taken in hand by Hazrat Khalifatul Masih II. During his Caliphate missions were opened in both West and East Africa and Islam had taken root in many places in the continent.

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After his death the responsibility to continue this work devolved upon Hazrat Khalifatul Masih III. He toured West Africa from April 4 to May 14, 1970, Nigeria, Ghana, Ivory Coast, Liberia, Gambia and Sierraleone, to be precise.

He was moved to see what had already been done and even more by what could be done. He made up his mind to do something. On return he appealed for one lakh sterling for new projects for West Africa. He felt certain that God Almighty will bless this appeal. Work was to start on some 20-30 medical centres and some 70-80 high schools in parts of West Africa.

Hazrat Khalifatul Masih named the new scheme Nusrat Jahan Scheme and the fund, Nusrat Jahan Reserve Fund. So the work was started. Here are some highlights:

Nigeria: It had 6 missions, 115 community cells, and 100 mosques. It had 11 primary schools, one secondary school and two medical centres.

Under the Nusrat Jahan scheme three more medical centres and four more Secondary Schools have been opened.

Ghana: It had 47 missions, 347 community cells, and 179 mosques. It had one secondary school, 35 primary and middle schools. Under the Nusrat Jahan scheme 4 medical centres and 6 additional secondary schools have been opened.

Liberia: Mission was established

in this country in 1956. A secondary school has been opened.

Gambia: Here a mission was established in 1961. It had one secondary school and a clinic. Under the Nusrat Jahan scheme five new medical centres have been opened.

Sierraleone: First regular mission for Islamic work in this part of the world was established by Ahmadis in 1920. Since then not only missions, but schools, mosques and medical centres have sprung up in numbers. It had 6 missions, 22 primary schools, 6 secondary schools, and 10 mosques before. Under the Nusrat Jahan scheme 4 medical centres, 5 secondary schools for boys and girls have been opened.

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Some 30 Ahmadi doctors have worked in these medical centres. Lakhs of patients have been treated and feats of major surgery peromed.

4. Waqf Aarzi.

Waqfi Arzi means donating one's time for a minimum of 2 weeks ususlly for religious instruction. Hazrat Khalifatul Masih III introduced this scheme immediately on his coming to the helm of affairs. Under this scheme the donor has to spend at least a fortnight at a place selected for him by the management. Here he lives with the community, teaches them the Holy Quran and explains points about Islam and Ahmadiyyat. He has to bear his own expenses. The Jamaat has responded to the scheme enthusiastically. Thousands of Ahmadis have participated in it and taught the Holy Quran to thousands of Ahmadis in various places in the country.

Khalifatul Masih III in Europe.

Hazrat Khalifatul Masih III toured Europe in 1970. On 8th July he reached Frankfurt, where he stayed for a couple of days. He then visited Ahmadiyya Muslim Missions in Hamburg, the Hague, Copenhagen and missions in U.K. He returned to Rabwah on August 24.

His tour once again brought into focus the message of Islam and the work of the Ahmadiyya for its revival and regeneration. The elite as well as the common people seem to respond, however slowly. Wherever he went the press, the radio and television went after him and projected a new living, missionary Islam to their audiences.

One of his objects in undertaking this journey was to warn Western nations against their impending doom and to tell them that this could be averted only if they sought shelter in Islam and Holy Prophet (peace and blessing of God be on him) as their universal prophet. According to the Holy Founder of the Ahmadiyya Movement, the Messiah of prophecies—Muslim and Christian—if they did not heed the warning, vast populations of this good earth will be wiped out and plant, animal and human life vanish from its habitations So out of love for humanity, he felt it his duty to tell Western nations to save themselves by bowing before God and seeking refuge in Islam.

He gave this warning formally in London on the occasion of the reception held in his honour in Wandsworth Town Hall. He was replying to the address of welcome presented to him by the Mayor of Wandsworth. Chaudhry Muhmmad Zafrullah Khan, then Judge, International Court of Justice also addressed the occasion. The reception was held on July 28.

He told his audience that the Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad (1835-1908) was the Mahdi and the Messiah

promised for our time. He said that his advent had taken place in fulfilment of prophecies made by the Holy Prophet in that respect. The Promised Messiah, he continued, had foretold on the basis of divine revelations that five major catastrophes will visit the world if it did not turn to God.

In one of these catastrophes, the Messiah had foretold, the Czar of Russia, his family and his system of Government will be destroyed. And so it happened in World War I. Hazrat Khalifatul Masih added that World War II was the second of the five catastrophes.

Continuing, he said the Promised Messiah had also prophesied that a third world war of even bigger dimensions will follow the second in which the world, divided into two opposing blocks, will crack and hurl the blocks and the colossus of civilization into the pit of destruction. The tragedy will leave the survivors amazed and aghast.

Hazrat Kalifatul Masih III further declared that Russia will recover sooner from the calamity than the West and being reconciled with its Creator, will accept Islam and the Holy Prophet of Islam. People who were seeking to wipe out the name of God from the earth will realise their folly at last, submit to Him as believers in His unity and Oneness.

He said :

"You may consider this a fantasy, but these who survive the third world war will witness and bear out the truth of what I have said. These are the words of God Almighty—they shall be—fulfilled. No one can avert His decrees. The end of the third world war will be the begining of the triumph of Islam. People will accept its truth in large numbers and will realise that Islam is the true religion and the emancipation of man is to come through the message of Muhammad (on whom be peace)."

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He quoted from the Promised Messiah (peace on him) :

"Remember, God has informed me of many earthquakes. Rest assured, therefore, that as earthquakes have shaken America and Europe so will they shake Asia. Some of them will resemble the Day of Doom. So many people shall die that rivulets of blood will flow. Even the birds and the beasts will not be safe from this death. Havoc shall sweep over the earth, the biggest since the birth of man. Habitations shall be demolished. It would seem as if no one ever lived in them. This will be accompanied by many other terrible calamities which the earth and the heaven will send forth, till their unusual nature will become evident to every reasonable man. Then mankind will become distressed and begin to wonder what is going to happen."

But good time will come. Hazrat Khalifatul Masih said that after witnessing signs of the Majesty of God they will turn to Him. Nations will enter into the fold of Islam and become blessed. A living and true Islam will prevail in which all peoples and nations will live peacefully, like brothers, devoted to the needs and aspirations of all men everywhere and the glorification of Allah. All will accept the Shariah of Islam, a disciplined, purposeful, happy life. The kingdom of God will become established on earth as it is in heaven.

Nusrat Jahan Mosque

Another object of the tour was to inaugurate the "Nusrat Jahan Mosque" in Denmark. Hazrat Khalifatul Masih III reached Copenhagen on July 20 and on July 21, he inaugurated the Nusrat Jahan Mosque ; first ever to be built in Scandinavia. The mosque has cost some seven lakh rupees, the whole amount having been contributed by Lajna Imaillah, Ahmadi Women's Association. The idea occurred to Hazrat Syeda Maryam Siddiqa, the President of the Lajna. On her appeal for contributions towards the building of the mosque, Ahmadi Ladies came forward and provided the funds.

Bearing the name of the holy consort of the Promised Messiah (peace be on them) the mosque is the seventh in Europe built by the Ahmadiyya Community, the other six being in London, the Hague, Hamburg, Frankfurt, Zurich, Gottenburg. The London, the Hamburg and the Copenhagen mosques have been built by funds provided by women, remaining by men. The corner stone of the Copenhagen mosque was laid by Sahibzada Mirza Mubarak Ahmad, a grandson of the Promised Messiah (peace on him).

In his address at its opening, Hazrat Khalifatul Masih III expressed humble thanks for the Divine Grace and the willing co-operation of Ahmadi ladies and the Danish people which had made the building of the mosque possible.

Centenary Jubilee

At the Annual Gathering (81st to be exact) at Rabwah on 26-28 December, 1973, Hazrat Khalifatul Masih III announced that the Movement will celebrate its centenary jubilee on March 23, 1989, when a century will have passed on its foundation. He said that starting on March 23 the day on which the Movement was born, the celebrations will go on during the year finishing at the Annual Gathering of the same year. Insha Allah Ahmadi delegates will come from all parts of the world.

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Outlining the programme to be observed on that occasion he said that community in all humility will offer thanks to Almighty Allah for what He had enabled us to do for the grand cause of propagating the message of Islam in the past century. We will pray for His Mercy and Grace and pledge ourselves to the same cause in the coming century. He said the community should start making preparations for celebrating the 100 year jubilee in a befitting manner.

Unfolding the plan concerning the preparations which he wanted the community to make in the intervening period of 16 years and which should speed up the propagation of Islam in all parts of the world, he announced the following items in the programme :

1. More missionary centres in East and West Africa, Denmark, France, Italy, Norway, Sweden, Spain the United Kingdom, Canada, North and South America.

2. Every mission to have a mosque, a mission house and office accommodation.

3. Translations of the Holy Quran to be published in Russian, French, Chinese, Italian, Yogoslavian and Hausa (also in one language in general use in West Africa).

4 Publication of the Commentary of the Holy Quran in Arabic and Iranian.

Publication of Islamic literature in at least 100 languages of the world.

6. Installation of printing presses in Pakistan and abroad.

7. Establishment of a broadcasting station for propagating the Holy Quran, wherever permitted.

8. Construction of guest houses at Rabwah for delegates to annual gatherings at Rabwah.

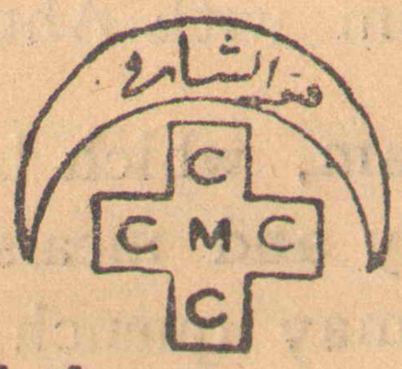
Promotion of communication between Ahmadis in different parts of the world like pen friendship, amateur radio clubs and telex communication system.

Concluding his address, Hazrat Khalifatul Masih III said that the implementation of this plan would require a very large sum of money. He announced the institution of a "Centenary Jubilee Fund." Declaring it open he appealed to the Jamaat to contribute towards it. By the grace of God, the Jamaat is contributing towards it very generously.

هوالشافی

لکل داء شفاء

(تلخیص حدیث نبوی)



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(Continued from page 6)

"My part is to bring out the people from the west, from the north and from the south, and settle them in this and other Zion cities until the time shall come when Mahomatans are swept away. May God grant us that time."

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"Whereupon Mirza tersely challenged him to "pray to God that of us two whoever is the liar may perish first."

Dowie died with his friends fallen away from him and his fortune dwindled. He suffered from paralysis and insanity. He died a miserable death, with Zion City torn and frayed by internal dissensions."

(Continued from page 4)

of the Holy Prophet (peace of Allah be on him and His blessings) and everlasting *Shariah* has been revealed and there is no prophet after him, but, one who partakes of his garden-fruit in his service, bearing his seal of authentication inherits the favour of his reflected prophethood and is raised to serve the religion brought by him. Would that people cared to grasp this fine point and understood the pure meanings of the tradition under comment.

(From Forty Gems of Beauty)

EXPORTERS

OF

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Rabwah, Pakistan.

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NO ONE ELSE!

HADAYATULLAH HUBSCH

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The days of mankind see a light of hope
Those who were blind, those who in darkness grope
Out of a sudden cry: praise to Allah,
Who sent His Angels to His Khalifa!

Glory to God, Who fills the hearts with life
If on the path of Muhammad they strive
In West and East the righteous hear azan
Of Holy Islam and its book, Qur'an.

The sun of truth is rising daily higher
And daily is rejected any liar
Who tries to curse, what only can us save
To shun the sins, to swim with Ahmads wave.

It's Ahmadiyyat, true Islam, which bears the seals
Of wisdom, learning, piety and meals
It's Ahmadiyyat, which may quench your thirst
It's Ahmadiyya, which shows to the worst

Of human beings ways to win the love
Of Allah and His angels high above
Be sure and fill your hearts with certainty
Your country is a land where purity

Will once be seen in every corner of each town
That Nur, God's Light, is shining from the crown
Of all inhabitants, the time is near, believe!
You are the people, who soon may achieve

The kingdom of Allah, you are His slaves
And to obey Him is salvation, which will save
You are the teachers of the true new age
The world is nothing but a passing cage

Build up the house of paradise within your own
And lit the flame of love for Allah's Throne
Have words of wisdom for those, who don't know
Have smiles for peaple and the truth do show

With arguments and actions, all the time!
Fulfill the prophecies, keep on the heavens rhyme!
Be always on the guard against the way
Of luxury and western thoughts! Do pray

Instead of listening to voices from shaitan
He loves the world, God loves the pure azan
Be one, united brotherhood, be true!
Live what you preach, this is only clue

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For real success. In Africa it is
Where Allah now is sending His dear kiss
Where the last battle of force of light
Against the powers of all dirt and night

Has to be won, if mankind should survive
You are the soldiers, who must carefully strive
With holy words, with actions, love and pen
To conquer first yourself and then all men

You are destined for heaven, so please never miss
To fight for peace and humbly so to hoist
The banner of Islam for once and all
To drive away the darkness and to call

The mankind back to Allah's Unity
You are His Friends, so live the purity
Of Muhammad and Ahmad, his dear son
Be light! Be love! Become yourself a sun!

The Chief Object of Islam

From the Promised Messiah's Writings

The chief object of Islam is to establish the unity and the majesty of God on earth, to extirpate sin and to weld all nations into one by collecting them around one Faith. Other religions and other prophets had their attention confined only to one people and one country. If they taught any morals, their object was that their own people and no other should be guided by those morals. Jesus, for instance, plainly said that his mission was for the house of Israel, and when a woman who was not an Israelite approached him saying, 'Have mercy on me, Lord,' he repelled her saying, 'I am not sent but unto the lost sheep of Israel'; and when she again humbly approached him with the same request, he again put her off saying, 'It is not meet to take the children's bread, and to cast it to dogs'. But the holy Prophet never said that he had been sent only to the Arabs. On the other hand the Quran says:

قل يا ايها الناس انى رسول الله اليكم جميعا

"Say O Prophet to mankind, 'I am the Apostle of God to you all.'" (7 : 159)

But it should be remembered that jesus cannot be blamed for having thus coldly repelled the woman. Time was not yet ripe for a universal teaching and jesus accordingly had been commanded to confine his preaching to the Israelites and to have nothing to do with others. As I have said before, the moral precepts of Jesus were only addressed to the Jews. The Law of Moses laid emphasis on a tooth for a tooth and an eye for an eye, and the object of this teaching was to establish justice among the Jews, and to check them from transgression, because having lived in slavery for 400 years, they had become hard hearted and mean. Injustice formed the chief trait of their character. Similarly in the time of Jesus, God's wisdom demanded that the overstrictness with which the jews had come to punish every offender should be remedied by enjoining upon them leniency and mercy. So Jesus laid great stress on forgiveness. The moral teachings contained in the Gospels therefore, was addressed to the Jews, not to the whole world. Jesus had no concern with any other people.

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No wonder, therefore, the moral teaching of Jesus is not based on universal sympathy—for while it sympathises with the offender, it does not sympathise with the offended. It is also conspicuous because of another serious defect. As the Law of Moses goes to one extreme by laying too much emphasis on retaliation, the teaching of Jesus goes to the other extreme, by enjoining forgiveness in all circumstances. These codes do not aim at the development of all branches of the human tree. The Pentateuch nourishes one branch while the Gospels confine

(*Continued on page 17*)

OBITUARY

Al-Haj Sir F. M. Singhateh late Governor General of Gambia died at BANJAL, on May 17, 1977.

Inna Lallahai wa Inna Ilaihai Rajiun.

His Excellency Sir F.M. Singhateh was the first Ahmadi Head of a State in whom the Promised Messiah's revelation "Kings shall seek blessings from thy clothes" was literally fulfilled. When in 1966, he became the Governor General of Gambia he requested Hazrat Khalifatul Masih III for the grant of a piece of the Promised Messiah's clothes. Hazrat Khalifatul Masih acceeded to his wishes and so he was furnished with a piece of cloth cut from the Messiah's garment.

Al-Haj Sir Muhammad Singhateh fell sick suddenly and died during the night. The news of his demise was announced by Radio Gambia in a special bulletine. To pay their last respects to him Ahmadis proceeded to Banjal forthwith from all over Gambia.

His body was laid in state in the parliamentary House, where the present Governor General, Al-Haj Sir Dawood Jawara, Ministers of state, Members of Diplomatic corps, State Officials and his numerous friends and admirers saw his face for the last time. The Speaker of the Assembly read out a condolence message in which he paid to him glowing tributes for his selfless serivces to the country and to the nation.

On the same day at 4 p.m., he was buried. The Funeral service was led by the Ahmaniyya Missionary in Gambia, Maulawi Abdul Shakoor in which a large number of people participated. His body was entombed with full honours by the Government. Afterwards the Maulawi sahib led a silent prayer.

Sir Singhateh was a devout Ahmadi. May his soul rest in peace.

(Continued from page 16)

themselves to the other, both are characterised by lack of moderation in their teactings. It is not expedient always to punish the offender, so it is inconsistent with the balanced cultivation of human morals, always, to forgive. It is for this reason that the Quran rejects both the extreme teachings and follows the golden mean by saying :

جزؤا سيئة سيئة مثلها ، فمن عفا واصلح

فاجره على الله انه لا يحب الظلمين

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i.e., the punishment of evil should be proportionate to it, as the Law of Moses teaches. Forgiveness of the Gospels is to be applied only when the offender is likely to profit by it and to reform himself. Otherwise the law is that of the pentateuch. (42 : 41)

(The Message of Peace)

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RABWAH

Nusrat High School, Gambia

The Nusrat High School, Bathurst, Gambia, held its Speech Day on Monday, 23rd May, 1977. After the recitation of the Holy Quran, Maulawi Abdul Shakoor. Amir, Ahmadiyya Muslim Mission, Gambia, welcomed the guests. Then, Mr. Anees Ahmad Aqeel, M.A (Ec.) M.A. (Ed.) read a report in which he traced the history of the school and its progress since its inception. After the address bv Mr. Charles S. Y. Jow, M.A., M. Phil., Senior Assistant Registrar, West African Examinations Council, Banjul office, prizes were distributed to deserving students by the Honourable Minister of Education, Mr. A. M. Camara. Subsequent to a vote of thanks by Master Basiru E. Jobe, school prefect and playing of National Anthem, science laboratories were formally opened by the Honourable Minister of Education.

We reproduce below the Principal's report about the history and progress of Nusrat High School, Gambia. Ed).

Mr. Chairman, Honourable Minister, Your Excellencies, Distinguished Guests, Colleagues and dear pupils.

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I deem it a great pleasure to welcome you all this evening to our First Speech Day and the Official Opening of Science Laboratories. We are gratified to see in our midst Honourable Minister of Education, Mr. A.M. Camara who kindly consented to perform the formal opening of our Science Laboratories and the distribution of prizes. We are also very happy to have this evening Mr. Charles S.Y. Jow, Senior Assistant Registrar, W.A.E.C. here who kindly acceded to our request to deliver address as Guest Speaker. I thank him also for this gesture of goodwill.

Ladies and Gentlemen, as is customary, I will report on the life of the School in particularly the previous year, before which I would like to brief on the history of this school. The foundation stone of Nusrat High School was laid down in 1970 during his historic visit to the Gambia by Hazrat Hafiz Mirza Nasir Ahmad, Supreme Head of the world-wide Ahmadiyya Movement in Islam, and it was on 20th September, 1971, that the classes commenced in an improvised structure of thee rooms with a total strength of 72 students on roll. Thus, it has a short life of less than six years only. The present edifice that developed from a mere 3 room structure in 1971 owes a lot to the very generous financing of the school by the Ahmadiyya Mission, as also the untiring efforts in body and mind of my distinguished predecessor Mr.

Nasim Ahmad, from whom I took over at the end of last session. His services to the school and education sector in the Gambia as a whole wins a lot of our applause. I feel immense pleasure in pronouncing that despite its short history of 6 years, Nusrat High School has earned a good name among the schools due to the physical, moral and intellectual standards maintained by her in spite of all the serious handicaps and meagre resources at her disposal.

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The school, which was placed on the grant-in aid list of the Education Department from the Session 1975-76, has 277 students on roll at the moment. The building comprises 8 classrooms, Physics and Biology Laboratories, 2 P. E. rooms, 2 staff rooms, one library, stores and office. The school offers tution in the following subjects :-

1. Islamic Religious Knowledge
2. Arabic
3. English Language
4. English Literature
5. Mathematics
6. Economics
7. Statistics
8. History
9. Geography
10. General Science
11. Biology
12. Physics

The school is the first school in the Gambia offering Islamic Religious Knowledge, Arabic, Economics and Statistics as school subjects. Since school is open to students of all races, groups and creeds without distinction, Islamic Religious knowledge is not taught as a compulsory subject rether is an option open to those who want to offer it in G.C.E.

Last year, we offered 29 students for G. C. E. 'O' level who appeared as private candidates according to the rules of WAEC, out of whom 14 got their G C.E. certificates. This is the result of the first batch which suffered a lot due to inadequate curricular facilities, impermanence of staff and sudden change in syllabuses, which I will elaborate later on. We hope, the coming batches would make a good mark.

Science Laboratories

The school received a sudden shock in early 1975 when the news was lately broken to us that the London University ceases to conduct 'O' level examinations in the Gambia on account of the nonavilability of facilities for practicals. This, on the one hand, created colossal problems of new syllabuses.....which the first batch had to prepare in a meagre period of 1½ years. The students and the teachers accepted the challenge and the results, as earlier explained, are before us which would show what industrious stuff we had with us. On the other hand, it presented a very big problem of raising, in a very short time, the laboratories suitable for practicals by the kids. The Ahmadiyya Muslim Mission had already spent a lot, on the present building. The mission, under the circumstances, found it difficult to raise Science Laboratories. We are extremely grateful to the American Embassy, which came forward to help us in our need and donated generously for the provision of a well equipped science laboratory for this school. We express our heartfelt gratitude to the American Embassy and request them to convey our feelings to the United States Government which, in the traditional devotion to humanity, came

to our succour and alleviated our plight. The present structure of Science Block consists of Demonstration Hall, a Lecture Room, a Store and a Staff Room. The construction of a lecture theatre still awaits our attention. The total expenditure on the building and apparatus is D 43,032.00 (D. 26. 179 00 on the construction) out of which the Amarican Embassy has provided a very handsome amount of D. 16,000.00 for construction. The balance came from the mission again. I once again express my thanks to their generosity. The Honourable Minister will, in a short time, do us the favour of formally opening these Laboratories. We sincerely thank him for graciously accepting our invitation and sparing his precious time to perform this opening. We are grateful to his Excellency Mr. Wygant for taking the trouble of coming over to this function.

Physical Education

Physical health being one vital part of improving mental capacities of children, this has been made a compulsory subject for every student. Two periods in a week are allotted for each class and our P E. masters work energetically to improve the physical health of the students. We are happy that unlike students in general not very many of our students are malingerers. This year Nusrat High School managed to earn the following honours.

1. Senior Foot Ball Knockout Championship.
2. Female Basket Ball League Championship.
3. Female Table Tennis (Singles) Championship.
4. Male Table Tennis (Singles) Championship.
5. Female Table Tennis (Doubles) Championship.
6. Male Table Tennis (Doubles) Championship.
7. Best Foot Baller among all the schools.
8. Best Sportswoman among all the schools.

Four gold, 21 silver and 18 bronze medals were won in Inter-School Sports Competition, besides the different honours brought during previous years by our boys and girls representing the Gambia in Table Tennis, Athletics and Basket Ball. Four of our students Play for the Female national side. It will be an act of ingratitude to evade expressing thanks to Mr. A.S.M Conteh, P. E. teacher whose untiring efforts have borne the above fruit.

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Under the guidance of Mr. A.C. Andrews, Cricket has also been-introduced as a new game of this school and the children are coached twice a week. The school is not yet having a turf or a mat and as soon as we are able to get these essentials, we will form a regular school eleven.

Co-curricular activities

Mr. Chairman, Ladies and Gentlemen, besides the prefectorial structure which helps the school administration in implementing the school policy, the school is divided into following four houses :

1. Bojang House, after the name of a Gambian Ahmadiyya Missionary who died in an accident during his preaching mission.
2. Gibril House, after the name of the first Missionary in Gambia.
3. Sheriff House, after the first

Amir in the Gambia, Maulana Muhammad Sherif.

4. Nasim House, after Mr. Nasim Ahmad, our first Principal.

Interhouse competitions in the field of Sports and Debates etc. stimulate the efforts of the students and improve their intellectual and physical abilities. In the Annual Interhouse Athletics, held in March, Gibril House dominated the scene. The Debating Competition, a vital academic activity which has been marred a bit by the non-availability of a school hall, is also a quarterly feature. Three seminars on Mauludun Nabi, Changes in the Curricula, Development of Fishries took place during the course of this year, the details of which the guests would please find in the School magazine in their hands.

The school lacks the facility of an auditorium and we feel it extremely difficult to accommodate the students in demonstration hall of the Science Lobortories for the purpose of debates and seminars, where they have to be packed like sardines.

To provide a chance to exercise and develop their writing skill, the school launched a quarterly magazine 'Al-Nusrat' at the beginning of previous session. It is edited and published under the supervision of English teachers This magazine carries most of the material written by students themselves without the distinction of age or form.

The students eagerly participate in essay competitions and in the last year's Youth week Essay Competition which was held by the Department of Youth, Sports and Culture, first five positions were swept by our students. In the similar essay competition previous to this one, our students secured 3rd position.

To keep students abreast of the happenings around the world, news summary is a regular feature of the morning assembly. Mr. B.A S.M. Joof deserves our applause for his untiring efforts for bringing latest world news to the kids in the morning school assembly which takes place three times a week, while on the other two days students meet in their houses.

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Before concluding Mr. Chairman, your Excellencies, Ladies and Gentlemen, give me a chance to express a few unpalatable words regarding some of the problems confronted by us at this school. I must appologise to the worthy guests for the poor means of access to the school which might have been a surprise to our distinguished guests in the face of the fact that the sccool is functioning without this since last 6 years.

There is no school bus and the students coming from as far as Brikama, Bakau and Banjal have to wait for hours together to reach the school in time to avoid any disciplinary penalty for being late. Twenties of them have to wade through a dusty mile or two, at times in scorching sun to have an access to a bus stop. Not the least, there is no electric supply and no water for drinking by kids. We are thankful to the Kanafing Area Council for their kind gesture in providing a new well but, the worthy guests would agree with me that this is not a solution, not to speak of the unhygienic water.

The students have been voicing

(*Continued on page 24*)

Ahmadiyya Secondary School
KUMASI
SILVER JUBILEE CELEBRATIONS

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By a staff reporter

The week from 19 to 26 June this year was declared off duty by the Government of Ghana for the old students of Talimul Islam Ahmadiyya Secondary School Kumasi to enable them to participate in the Silver Jubilee Celebrations of their Alma mator. The Jubilee should have been celebrated in 1975, 1950 being it's foundation year. But due to circumstances it was postponed to some other convenient time By the Grace of Allah, The Almighty, this historic occasion took place in 1977. Two former teachers were specially invited from Rabwah, Pakistan, viz Mirza Majeed Ahmad, Second Headmaster (1956-1963) and professor Saud Ahmad, First Assistant Headmaster who served the school for two terms of eight years each from 1950 to 1968. Mr. Tahir Ahmad Safir, the eldest son of Dr. Safiruddin Bashir Ahmad, who came from London, was also present in recognition of his late father's services as the First Headmaster of the School.

Muslim Education entered into a new era in 1920s when the Ahmadiyya Muslim Missionaries received instructions from Hazrat Khalifatul Masih II, Mirza Bashiruddin Mahmud Ahmad (May Allah be pleased with him) to open Primary and Middle Schools in Nigeria, the Gold Coast (now Ghana) and Sierra Leone, the then British, Colonies. These Schools won such reputations that they were considered as Model Schools in these countries. In 1950 Ahmadiyya Movement embarked on a new venture when Hazrat Khalifatul Masih II granted approval to Maulana N A. Ali of a scheme to open an Institution of higher education for the Muslim children in the Gold Coast (now Ghana). By the end of Jaunary Dr. Safiruddin Bashir Ahmad arrived to become the First Headmaster of the First Muslim Secondary School in the land of gold and cocoa. In June Professor Saud Ahmad also joined him as first Assistant Headmaster. Untiring efforts of these two devotees of Islam gave the School sound footing inspite of many difficulties, financial and otherwise. Nevertheless, Ahmadiyya Missionaries as well as the local Ahmadies also faced the situation with ceaseless devotion to uphold the cause of Muslim welfare. In 1952 Maulana N. A. Mubashir, the then Amir of Ahmadiyya Movement in Ghana, invited the Asantehene (Traditional King of Ashanti region) Nana Prempet II, to lay the foundation stone of the permanent buildings of Talimul Islam Ahmadiyya Secondary School on the site which piece of land was granted by him for this purpose.

Formerly classes had been conducted in the few rooms of Ahmadiyya Primary School whose children were accommodated in the mosque with removeable partitions so that prayers could also be offered at the

prescribed hours. This arrangement continued for four years. In 1954 the school shifted into its permanent premises. This is the brief account of the early days of school which had still two years more to go without Government recognition for grant. It was not due to lack of efficiency. But the project could not be included in the Govenment Five year plan (1950 55) as the mission did not apply in time, otherwise, as professor Saud Ahmad narrated in his speech on the early history of school, it was fortunate to receive encouragement from all quarters of the country Even Dr. Kwame Nkrumah, the architect of Independence of Ghana, visited the school in 1953 and paid glowing tributes to Ahmadiyya Muslim Mission on its successful educational enterprises in the country. Dr. Nkrumah hoped that through Ahmadiyya activities Islam would be able to contribute a great deal more to the advancement of West Africa in modern age too, as it had played a glorious role in the past.

At last the school was accepted on the list of Government aided School in 1956 and since then it has built up a good reputation as one of the best schools in the Country. At present there are more than 850 students, boys and girls, who study upto the advanced level of General Certificate of Education which qualifies a candidate to enter a University for a degree in Arts and Science for both general and honours courses. This was the first attempt of Ahmadiyya Mission in higher education in West Africa. Few more Schools were opened in Sierra, Leone. But now, as a result of the visit of Hazrat Khalifatul Masih III, Hazrat Mirza Nasir Ahmad Supreme Head of Ahmadiyya Movement, the number of such schools has reached 20 in the whole of West Africa under Leap Forward Programme of Nusrat Jehan Scheme which he lached soon after his return in 1970. Out of these new Schools six are established in Ghana.

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With such a creditable record, it was befitting to remember and pay homage to the great work and sacrifices of all those who began with a scratch. By the grace of God the humble beginning has been fruitfull as large buildings such as extension of more class rooms, Science Laboratories, Library and art and crafts rooms, dormitories and the dining hall have been completed, while the Administration Block and Kitchen Complex are under construction. All this development is well appreciated by the dignitaries and the intolegentsia of the country. During the Jubilee Week the present traditional king of Ashanti region, Nana Opoker Ware II (who himself has been a former member of the school's management Board) visited the school formally and showed such a keen interest in the School's welfare that on the school Campus itself he gave a statement to the press drawing the attention of the Government to certain aspects which needed improvement in the way as Government grant had done in other Christian Institutions.

The whole week of Ahmadiyya Secondary School Jubilee celebrations seemed a national feature as all the public media took interest in conveying its news to all corners of the country. All the functions of the seven days viz , Old Boys get together, symposium on Education and Culture, Reminiscences of the early Years, Sports items and stage performances of School Dramatic Society were duly covered by the national press and Radio. But the Annual Speech Day and Prize Giving Ceremony on 25 June was a big item of the news on the Gnana Television

whose team also interviewed Mirza Majeed Ahmad and Mr Saud Ahmad apart from news of the Speech Day.

Besides these two guests from Pakistan, the Guest Speaker on the Speech Day was the Honourable Commissioner for Education himself. He expressed his admiratinn of a unique feature of the School, as it was mentioned in the Headmaster's Annual Report that the Religious knowledge of Islam and Christianity was separately imparted to their respective students. It was a good gesture of religious understanding between the followers of two great religions or the country. He congratulated the Headmaster, Mr. Abdullah Nasir Boateny M Sc., Dip. Ed. on this successful experiment in education. So also he appreciated that moral values were well guarded in the school as it was too evident from the Headmasters report. Mirza Majeed Ahmad traced the development of the School after Government grant. Mr. Saud Ahmad reminded the students of pious traditions which empower man to guard virtues and shun evil, hence the school's motto "knowledge is power".

Maulvi Abdul Wahab Adam, the Amir of Admadiyya Movement in Ghana presided over the Annual Speech Day. He explained the aims and objects of Ahmadiyya activities in educational field emphasising the peaceful teachings of Islam. As Chairman of the School Management Committee he thanked the Ministry of Education, the Ashantehene, the Old Students Association (he himself being one of them) and all others who co operated in making the Silver Jubslee Celebrations a great success.

The Jubilee week came to an end with a thanks giving Service led by Maulvi Abdul Wahab Adam on June 26.

(*Continued from page 21*)

out these problems since Al-Nusrat started its publication and so has the administration been trying to bring them to the constructive attention of the authorities. We remain hopeful that the Department of Education and the others concerned would please look to our plight and give a helping hand to solve them.

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While concluding, Ladies and Gentlemen, I must say that this is our beginning while task ahead is enormous. More dedication to duty and hard work on part of ourselves and goodwill and understanding from the parents and community at large are the essential ingredients for educating the society and I am confident that with the co-operation and understanding of you all we will march on towards progress and prosperity and these school children of today will become pillars of the nation tomorrow.

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